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The Non-Subscribing Presbyterian

No. 358.

JULY, 1936.

REVERENCE.

GOODWILL.

UNDERSTANDING.

"Let your moderation be known unto all men."—PHIL. IV. 5.

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NOTES AND NEWS.

"In our difficult days the Hindu (?) doctrine of Reincarnation is the means of saving for not a few people their belief in personal immortality. When anyone says to me, 'You know I cannot believe in personal immortality,' I always ask them if they have considered the possibility of Reincarnation — the same soul in another body. Personality endowed with fresh opportunities of material expression."

Dr. A. S. Hurn in the London Assembly Sermon on May 4th, 1936.

Reincarnation pervades in various forms, the world's religions, more often by implication rather than direct statement. "Hindu" reincarnation has often been merged into and identified with "transmigration." The more liberal and enlightened section, however, would maintain that evolution being a law in both the natural and spiritual worlds, once the wave of life coming up through the mineral, vegetable and animal, has broken on the shore of the human kingdom, and become individualised as human souls, such an individualised soul never falls back again into the animal kingdom. Church councils have condemned the doctrine, when taught as involving the return into the animal kingdom. A learned article which appeared in "The Inquirer" some years ago gave the list of Church Councils where judgment had been pronounced upon the doctrine. The so-called condemnation by the Second Council of Constantinople, A.D. 544, was shown to be without support. Re-

incarnation has never been finally and irrevocably condemned. Reincarnation becomes resurrection in the body (not of), and every birth would be a resurrection. Dr. Hurn's sermon was worthy of its title, "Fearless Search for Truth."

* * *

An account by a Scottish clergyman of his own ordination. The ministers were assembled for the occasion; prayers had been offered, discourses delivered, and the time for the actual ordination had come. The form is for the candidate to kneel down and receive his sacred office by the imposition of hands, i.e., the laying on of hands by the whole Presbytery. As the attendance of ministers was large, a number of hands were stretched forth, more than could conveniently come up to the candidate. An old minister, of the quiet, jocular turn of mind, finding himself thus kept a little distance, stretched out his walking-staff and put it on the young man's head, with the quiet remark, "That will do! Timber to timber" (timber to timber).—Dean Ramsay.

* * *

Worship of God, not argument or ex cathedra dicta about God, is the business of our Church. Not politics, nor "social work," nor fine spun rhetoric, nor achievement of being well thought of — neither socialism, facism, communism, capitalism; nor any other ism—neither Pope, Bible, nor Prophet—none of these lies within the proper range of the essential life of a Liberal

Christian Church, though each and all must be the lively and important concern of every Liberal Christian. The business of the Church, the sole and only business of the Church, is the practice of the Presence of God in group worship. — Eric Palmer, in "Liberal Catholic."

* * *

David in the Psalm is a sick man, speaking only of himself, but when Simon Peter quotes that Psalm, the inspired King is predicting Jesus of Nazareth! These things are notorious facts. If the Athanasian Creed, the thirty-nine articles of the English Church, and the Pope's bull "Unigenitus," could be found in a Greek manuscript, and proved the work of an "inspired" apostle, no doubt Unitarianism would in good faith explain all three and deny they taught the doctrine of the Trinity or the fall of man. The Unitarian doctrine of inspiration—can anyone tell what it is?—Theodore Parker, 1841.

* * *

In the year 1868 the Judicial Committee of the Privy Council, with the two Archbishops sitting as assessors, after hearing evidence on both sides, pronounced that the doctrine of endless torment forms no part of the official teaching of the Church of England.

SUBSIDY FUND.

Contributions should be addressed to the Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

(On entering Church) "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer." —Ps. xix., 14.

August, 1936, Number published on the **Fourth** Saturday of July. Copy should be in before Saturday, July 18th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

Ministers' Conference. — The 300th meeting was held on Monday, June 1st. The Rev. John M'Cleery of Raloo, presided. Letters of apology for non-attendance were received from several of the clergy. A very pleasant afternoon was spent.

* * *

Correction. — In letter of "Non-Subscriber," page 65, June No., at foot of left-hand column, "rites of marriage" should be "rights of marriage." Ministers have power to perform marriages as part of their office.—Ed.

* * *

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers. Half-yearly subscriptions now due.

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"The Non-Subscribing Presbyterian" can be obtained at the Depository, 35, Rosemary Street, Belfast.

* * *

"To be insulted, one must descend to the level of the insult."

HYMN OF THE SUN.

Blackbird and thrush are singing now
In hedgerow, and on budding bough,
And every bird that sings rejoices,
Praising the sun with lilting voices.

"O gracious sun," 'tis thus they sing,
"Bright sovereign of the kindly spring,
Your rays pour blessing on the earth,
Waking a thousand blooms to birth.

"Your beauty in the wild flower grows,
Yours is the perfume of the rose;
In every grape, and ear of corn
Your life abides, your strength is born.

"Beneficent and gladdening light,
Unfailing conqueror of night,
Your feathered children in their lays
The wonder of your being praise.

"And He who made you, glowing sun,
Marking the course for you to run,
In every light His Light is given—
All glory to the Lord of Heaven.

F. H. ALDHOUSE.

Rectory, Oldtown, Co. Dublin.

CORRESPONDENCE.

Sir,—The letters of "Presbyter" and "Non-Subscriber" propound matters of grave concern to the future peace and well-being of our Church, a Church which embodies traditions of religion, principles of order, and principles of freedom, calculated to stir within its true sons and daughters a pride and loyalty which should outweigh all parochial divergencies and private preferences. That Church is, both in name and profession, Presbyterian, and only at its peril will it depart from Presbyterianism in practice and sentiment. The large majority of our congregations are under no temptation in the direction of congregationalism, for they know by instinct that their inherited Presbyterianism is a tower of strength to them and to the common cause, and that generally where we have abandoned its institutions and ways, it has been a mark of a decline in spiritual purpose and vitality, and a desertion alike of the principles and the duties of the laity, as well as an encroachment on the office of the ordained ministry, which has now to combine increased responsibility with diminished position. The minister and pastor of the Non-Subscribing Church has to possess greater initiative and carry heavier burdens, while in a number of instances his office is accorded less prestige and consideration than in the larger communions.

It is an inherent element, a universal rule, an unalienable right in the constitution of Presbyterianism for the minister to be Moderator or Chairman of the body, call it Session or Committee, in which is vested, by the people's vote and with its consent, the governance and guidance of the congregation. That has come down from time immemorial and has its sanction in the ancient custom of the early Christian Church of apostolic and sub-apostolic, as well as later times. It is carefully provided for, and preserved not only in Presbyterianism but in all the great Churches of christendom. Roman Catholic, Anglican, Church of Ireland, Methodist, and I believe also Congregationalist and Baptist. On what ground should it be whittled away and under-

mined among us Non-Subscribers? What reason is there to believe that it will be of advantage in the long run to our particular community? The Vicar or Rector is head of his Vestry, the Presbyterian Minister is Moderator of his Session and Chairman of his deacons; the Methodist Minister presides over his Church Council. Can it be reasonably maintained that in our case the change is due to less spirituality, education and capacity in our ministers, and more of these commodities in our laity, as compared with the clergy and laymen at the disposal of Anglicanism, Orthodox, Presbyterian or Methodist? Granted that in some peculiar instance, at some particular time it is so, none of these other Churches would ever dream of bartering away their whole permanent probity; with its general advantages, for a temporary local expediency. Individual cases make bad law; there what we expect is personal loyalty to the legislation and order which are for the welfare of the whole.

The fact is that Congregationalist sentiment and practices have been imported by ministers and others accustomed to that system in England, where our Churches have a different tradition and conditions from ours here, and Dr. Martineau, the greatest and wisest mind the Unitarian community has produced, would fain have introduced the Presbyterian Polity over there as in their vital interest, but he was over-ruled by the majority. We are fortunate to have it by inheritance. Let our Synod, which has the final authority and responsibility, and our people from whom they derive it, beware of allowing so tried and precious an inheritance to be nibbled away till it is substantially lost. Let us not drift into the perils of parochialism by losing perspective and proportion. Many congregations but One Church.

"CO-PRESBYTER."

Dear Sir,—Re "Rosemary Dramatic Society Report." While realising that an editor's word is law, I think it would have been better if your comments on the above had never been printed. As

they appear in your current issue, and are liable to be misinterpreted, I ask for these words the same publicity.

You state that my detailed criticism arrived "too late for insertion in the May Number." I would like to point out that a shorter report supplied by me was published by a Belfast paper on the 18th April, and that the criticism sent to you was posted along with it on the previous evening, after the second performance of the play. Only a prophet could have sent you an M.S. sooner. I prefer to deal in facts.

You have on several occasions allowed me space for critical reports on the work of two of our city dramatic societies, the Rosemary and the Malcolm. I have had ample evidence that my work was appreciated by those concerned, having been thanked by both societies. If our own denominational magazine is not open to publish fair dramatic criticism without prejudice, I can only assume that much that appears therein would not stand the test of veracity, which should be the only one an editor of such a journal should use in dealing with his contributors. Yours faithfully,

WM. H. McCAFFERTY.

The "Manuscript for Press" bears the post mark April 18th, and reached Editor on the 20th. By that time printer's proof of Magazine had been received, corrected, and returned. The May Number was published on 25th.—Ed.

A correspondent writes:—Your remark to-day about the use of the verb "To lep" reminds me of a schoolboy howler. A clergyman was visiting a country school in the North of Antrim to conduct the Scripture examination. In due course the question was asked, "Why did the leper stand afar off?" This rather stumped the class until one bright boy exclaimed, "Please, sir, to give give him a good run for his 'lep.'"—"Belfast News-Letter."

Amid all our faulty attempts at expression, the kernel of truth steadily grows; and of this truth it may be said—The more it changes, the more it remains the same thing.—A. S. Eddington, "The Nature of the Physical World."

IS THIS SO?

If we have learned **to expect in prayer**, to believe that an answer will come in the very point in which supplication has been made, we shall surely be precise in what we say to God.

Then if I want money for the Lord's cause, and even for my own necessities, what I am going to ask for is **money**; if I am going a journey and ask for Divine protection, then what I am to expect is that God will give His angels charge over me, and that day they will take care of my body, and that accidents which were perhaps imminent will be averted, and obstacles cleared out of my path; these will serve as examples of precision and meaning in prayer.—Rev. P. B. Power.

God Manifested in The Father, The Word, The Holy Spirit.

I.—Why do we teach that God is the Father of all mankind?

The Scriptures teach that GOD is love, and that he is THE FATHER of all.

II.—What is the Word of God?

THE WORD OF GOD is the revelation of His mind and will through creation and providence, through the human soul, and especially in (Christ Jesus and) the Holy Scriptures.

III.—What is the Holy Spirit?

The HOLY SPIRIT is the name given to GOD in His personal communication with our spirits.

"Christian Catechism" (published under the authority of the Association of Irish Non-Subscribing Presbyterians and other Free Christians).

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CRUMLIN.**Installation of Rev. John Hinkins, M.A.**

On 3rd June, the Rev. John Hinkins, A.M., late minister of Bradford Free Church, Manchester, was installed. The Rev. P. M. Lee, of Glenarm, conducted the service and preached the sermon. The Moderator of Templepatrick Presbytery, the Rev. W. G. Marsden, of Ballycarry gave the exposition of Presbyterian Church Order. The questions were put and the charge to the minister and congregation was given by the Rev. Felix Holt, of Ballymoney. The Rev. John McCleery, of Raloo, offered the ordination prayer and gave Mr. Hinkins the right hand of fellowship, and the ministers of the Presbytery, together with the Rev. R. Nicol Cross, of the First Church Belfast, the Rev. J. Glynne Davies, of Comber, the Rev. W. H. T. Tilsen, of Greyabbey and Newtownards, and the Rev. F. Munford, of Mountpottinger, welcomed him in to his new charge. Mr. Hinkins made a statement of his objects and principles in devoting himself to the Christian Ministry, and closed the service with prayer and the benediction.

After the service there was tea in the Orange Hall, the Moderator of Presbytery presiding. The following toasts were honoured: (1) The King; (2) The Governor; (3) The New Minister; (4) The Non-Subscribing Presbyterian Church of Ireland; (5) Ministers of other denominations; (6) The Presbytery of Templepatrick; (7) The congregation of Crumlin, coupled with the name of Mr. W. J. McCleery; and (8) The Ladies and Stewards. Mr. Hinkins responded to No. 3, Mr. Cross to No. 4, the Rev. C. A. Lloyd-Dodd, Rector of Gantree to No. 5, Rev. Munn to No. 6, Rev. McCleery to No. 7, and Mr. Franklin Manderson to No. 8. After four pleasant hours, the meeting broke up with the feeling that a happy and prosperous future lies before minister and people.

PRESBYTERIAN GOVERNMENT.**EXPOSITION BY REV. W. G. MARSDEN.**

We are known as Non-Subscribing Presbyterians. Our Church is called the Non-Subscribing Presbyterian Church. But what is Non-Subscribing? Really this needs explanation to-day—for the word Non-Subscribing is out of date. There are actually those who suppose that these Non-Subscribers are a peculiar sort of people who object to subscribing for the upkeep of their churches.

Instead of *Non-Subscribing* possibly *Non-Calvinistic* would be better; but that cannot be. The word subscribing, as you are aware, means the acceptance of and agreement with everything contained in the Calvinistic Confession of faith. From the Latin—*Scribo*, I write; *Sub*, under—I write my name under that Creed—that is *subscription*. *Non-subscribing*—I do not append my name because I do not agree with it—*Non-subscription*. I am inclined, as I have said, to think that *Non-Calvinistic* would be a far more easily understood word. But we shall have to stand by the denominational name, whether understood or not, which dates back 106 years ago, when a great controversy took place among Presbyterians which resulted in a split or separation of their Churches. Before the split or division took place there was no *compulsory* subscription to the Calvinistic Westminster Confession—subscription was voluntary. Ministers at their ordination subscribed or did not, or they made a modified subscription. But the question arose as to *compulsory subscription*, i.e., the compelling each minister and elder to declare publicly his acceptance of the Creed as his religious faith. About that time a certain number of prominent Presbyterians, noted for their intellectual and moral worth, began most earnestly to protest in the Synod meetings against any compulsion. There must be no compulsion, they insisted. There are those, no doubt, who would have no objection to subscribe—it might be right for them—but there are others who say (and we are of them) that the Scriptures are a sufficient guide to faith and conduct in life, and also that it is the right and duty of all Protestants to understand the Sacred Scriptures according to the light that enlightens everyone that cometh into the world, and that this is the foundation of Protestantism, and as we are Protestants this new demand of enforcement, compelling us to accept the Confession of Faith, and the evidence of our acceptance or non-acceptance which is to be drawn out of us by an inquisitorial investigation, probing into each mind and heart—this, we say, is an encroachment on our Christian liberty, and we cannot agree to it. We therefore are *Non-Subscribers*. Let us therefore remain as we are. We want no change of this kind—we desire to remain as heretofore just Presbyterians—free to accept or to refuse to accept those teachings that are in the Confession.

We claim for Presbyterianism both Scriptural precedent and authority. Presby-

terianism derives its name from its form of government, its eldership. The Jewish people were familiar with the name. Frequent mention is made in the Scriptures of the *Elders* of the *Jews*, the elders of the people, the scribes and elders, the chief priests and elders, and the elders simply. In other places you read of the Presbytery. St. Paul refers to all the Presbytery—the eldership, office-bearers. Office-bearers in the various Hebrew municipalities and the local churches or congregations are so known and named. Ordinarily they were chosen as *Seniors*, i.e., elders in age. They were the Eldermen—Altermen of Israel. And in the Gospel records when mention is made of the synagogue, congregation, meeting-house or church where the people assembled for prayer and exposition of the Scriptures on the Sabbath and other days. Each one of the synagogues or churches had its presbytery or eldership chosen by the congregation. It is a well-known fact that in every period of their history the people of Israel were accustomed to a government in the State and in the Church by presbyters—elders. Very properly therefore they could be named Presbyterians. As you are aware Jesus and His disciples were Israelites. From their earliest days they had been attached to some synagogue and so trained in their religious faith under the care of its presbytery or eldership. No other than this Presbyterian form of government was known to them, and therefore they must be regarded as personally sanctioning this system of Church Order, and previously all along it had been sanctioned by their *prophets, priests and kings*, so that if any form of church government can be claimed to have Scriptural authority Presbyterianism may make that claim.

As to the Christian Church which followed—developed naturally out of the Jewish—although the addition of *deacons* took place, the form of Church government (that of Presbyterianism) remained the same. The duty of *deacons* was that of looking after the material needs of the congregation, that of *elders* attention to spiritual things. *Both were chosen by the people*. The teaching elder was ordained to his office by *prayer*, accompanied by the *imposition* or the “laying on of hands,” the hands of the presbytery. This ritual was always carried out and was looked upon as in itself the sign of silent prayer, offered up on behalf of one who was being ordained to the work of the Christian ministry. In the New Testament the word bishop (literally *overseer*) occurs more than

once. Bishop and teaching presbyter mean exactly the same—a bishop is a presbyter or teaching elder. It does not imply another Church system. This then is the claim of Presbyterianism that the Church of Apostolic times became settled with ministers by missionary preachers of the various churches. The overseer or bishop of a church or congregation was overseer of that single church only. The bishops of the early Church were simply what Presbyterian ministers are now. Such are the grounds in general, with some possible variations, on which Presbyterianism claims to be Apostolical, as conforming more closely to the New Testament pattern than any other form of Church Order.

But we ought to value things not alone for their antiquity. The question that must be answered is this: *Does Presbyterianism work satisfactorily to-day?* On examination I think it will be found that Presbyterian Church government both in theory and practice is the most scientifically efficient system possible for any and every congregation. The rights of every member are fully examined and must receive proper consideration, for everyone is represented. The congregation is in the Presbytery, the Presbytery in the Synod, and the Synod in the General Synod or Assembly. All parts are brought into one organic union; thus it is essentially democratic, but in the best sense of that word. In contrast to this is the Congregational theory, where every church stands alone by itself and is left to the hazzard of circumstances whatever they be as they may or may not arise. Thus by its faith and order Presbyterianism is admirably fitted for the maintenance of stability and permanence of our congregations and therefore for the advance of Christ's Kingdom in the world.

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THE GENERAL SYNOD IN DUBLIN.

Large Gathering: Enthusiastic Meetings.

The General Synod met in the Church at Stephen's Green, Dublin, on Tuesday, June 16th, 1936. The Minister and congregation had done everything possible to make the two-days' proceedings a great success, and the response was all that could be desired. The company assembled at the Hotel Russell, and partook of a most admirable lunch. At 3 p.m. the Synod opened, the Moderator, the Rev. Dr. A. L. Agnew, constituting the meeting with prayer. The interior of the Church is very beautiful, the stained glass windows of which are celebrated. Dr. A. L. Agnew was re-elected Moderator for 1936-37, and in his address reviewed briefly his work of the past year, and pointed out that in some Churches the presiding officer was being elected for a second term of office, because the experience gained in one year was less than what was required in the efficiency the work exacted.

The ordinary routine of business was followed, reports were submitted, and agreed upon to be recorded, printed, and circulated. With very little amendment, members of the various committees were re-elected, and a welcome was voted to the newly appointed ministers in Northern Ireland.

The Manager of this Magazine, in presenting his report, advocated that ministers more frequently should urge the claims of the paper on their congregations. The Moderator stressed the duty of supporting the paper as being the only link between the congregations, in keeping them informed to what was going on in the denomination as a whole.

A discussion took place, though there was no notice of motion handed in, on the subject of peace and war.

Tea was provided after the meeting, and a most excellent programme was presented at the *Conversazione* in the evening. A prominent helper was Mr. Best, the Chairman of the Fellowship of Youth, whose acquaintance, we

hope, our readers may make through this Magazine.

On Tuesday, 17th June, the Lord's Supper was administered by the Moderator in St. Stephen's Green. The second day's meetings were those of the Association of N.S. Presbyterians and other Free Christians. The Moderator is also President of this Association.

The matter of merging this Association into the Non-Subscribing Presbyterian Church was referred to the General Purposes Committee to report at next annual meeting.

The ministers and representatives were again entertained to lunch at the Russell Hotel.

Newtownards.—We offer our hearty congratulations to Mr. and Mrs. Robt. Ferguson, who celebrated their Diamond Wedding on 8th June. Mr. Ferguson is the oldest member of our church in Newtownards, and is also a trustee. Mr. and Mrs. Ferguson enjoy remarkably good health, and take a keen interest in the affairs of our Church.

Ordination at Ballee.—In the report which appeared in last month's Magazine, the paragraph commencing—"The Session is the Session to-day," should have read—"The Session is the Senior Body."

My first wish is to see the whole world in peace and the inhabitants as one band of brothers, striving who shall contribute most to the happiness of mankind.—George Washington.

One perfect statue in a city, where all can see it every day and be influenced by its message will do more to make the citizens law-abiding than a hundred laws or sermons.

DIAMOND WEDDING.

FERGUSON—COLVILLE—8th June, 1876, at Gilnahirk Presbyterian Church, by the Rev. Prof Todd Martin, Robert Ferguson, Ballymagreechan, to Jane Colville, Castleavery, Newtownards.

SUNDAY SCHOOL CONFERENCE.

The Annual Sunday School Conference took place in Comber on Saturday, 6th June. It was favoured once again with glorious weather, and a large number of people from far and near assembled in the Church. The Moderator of the Church presided, and the Rev. J. G. Davies led the devotions. The Rev. R. N. Cross gave his adjudication upon the essays entered in the competition. It was gratifying to hear that a much larger number than usual participated in the competition this year. Mr. Cross paid an excellent tribute to the young essayists upon the high quality of their efforts, and declared the following as prize-winners:— Leah Carson, Stanhope Street; Roberto Moore, Ballyclare; Betty Dempster, Comber; Thomas Davidson, Comber; Eileen Moore, Rosemary Street, Belfast; Muriel Begg and Margaret Begg, Larne; Greta Bell, Stanhope Street; Bella Hall, Raloo; Ethel L. Moore, Ballyclare; May Lockhart, Newry. The Convener distributed the prizes and certificates to the successful candidates. A hearty invitation was received from the Killinchy congregation, through the Minister, the Rev. D. J. Williams, to hold the 1937 Conference at Killinchy. The invitation was unanimously and enthusiastically accepted. Then followed a most eloquent and searching address by Mr. W. J. Jenkins, M.A., of Stranmillis Training College, on the subject "Human Values and Modern Civilisation." The speaker made a wide survey of the forces at home and abroad which are calculated to stifle individuality and make man subordinate to the machine, and impressed upon his audience that our only hope of safeguarding the true values of the individual soul and of preserving and developing personality lies in our Christian faith, which proclaims the freedom of the sons and daughters of God. The soul of man is precious in the sight of God, and is the greatest thing in God's creation—into him God has breathed His own Spirit. A great burden of responsibility lies upon our Christian Churches and Sunday Schools to proclaim with greater ardour and loyalty than ever

before the eternal principles of Christian faith and freedom. A synopsis of the address will be given in the next issue of the Magazine.

The Rev. R. N. Cross voiced the gratitude of the Conference to Mr. Jenkins for his kindness in coming amongst us, and for his able and inspiring address. The Rev. W. H. T. Tilson expressed the thanks of all present to the Comber congregation for their welcome and hospitality. This was acknowledged in a very happy speech by the Right Hon. Lord Justice Andrews.

An enjoyable tea was partaken of in the beautiful grounds surrounding the Church, and many friends lingered until a late hour enjoying the beauty of the trees and flowers.

REMONSTRANT SYNOD.

Remonstrant Synod of Ulster met on Tuesday, June 23rd, 1936, at First Presbyterian Church at 4.30 p.m. In place of retiring Moderator, Rev. Felix Holt, the Rev. P. Godding constituted the meeting with reading and prayer. The roll having been called, Presbyteries nominated Rev. J. A. Kelly, but in his absence Rev. J. G. Davies, of Comber, was elected Moderator. Rev. J. J. Magill was appointed Clerk; Rev. P. Godding, Assistant Clerk; Rev. J. G. Davies, Treasurer. Thanks were passed to First Church congregation for use of Church.

Next meeting to be on Third Tuesday of June, 1937.

The grant last year was £51.

Clerkship Fund:

To Clerk	£18 17 0
To Assistant Clerk	£5 0 0

Best thanks were given to Mr. W. M'Robert for services as treasurer.

Rev. J. J. Magill explained the origin of the Remonstrant Synod Sustentation Fund.

Dunbar Fund Report was read and accepted.

"Die when I may, I want it said of me by those who know me best, that I always planted a flower where I thought a flower would grow."—Lincoln.

REPORTS.

Ballycarry.—A very successful Cake Fair and Sale of Work was held on the 2nd of May in the Badminton Hall, Ballycarry, by the local branch of the Women's League. The opening ceremony, which was well attended, was charmingly performed by Mrs. Begg, the wife of our esteemed minister, of Larne. Mrs. Begg, in a very interesting speech, spoke of the work of the women in our churches. Rev. W. G. Marsden was the chairman, and called on Miss Service (president) to move a vote of thanks to Mrs. Begg, which Mrs. Willie Millar, hon. secretary, suitably seconded. Miss Mary Millar presented a souvenir of the occasion to Mrs. Begg. Amongst those who ably assisted in the Baking Competitions and Cake Stall were Mrs. Alec. M'Kee, Miss Penny, Mrs. Simms, Mrs. John M'Kee, Mrs. Paisley. Mrs. Robert Millar had charge of the Refreshments. Miss Paisley and Miss Magowan dispensed ice-creams; Miss Campbell, flowers; and Miss Johnston was at the bran-tub; the Misses M'Kee, Rita Paisley, and Connor at the Choir Stall; Mrs. W. Millar, Mrs. M'Kinstry, Mrs. M'Master, Mrs. W. C. Marsden, and Miss Service were at the League Stall. Messrs. Penny, Millar, Marsden, and others gave valuable assistance in various capacities. Mrs. English, of Larne, was the judge of the Baking Competitions. Mrs. Begg distributed the very handsome and numerous prizes which had been provided by some of the members of the congregation. We were pleased to see many friends from our Larne Church, who always support us in our various congregational undertakings.

Women's League, Ulster District.—The quarterly meeting was held at Moneyrea on Saturday, June 13th. There were about 70 members present from Branches in Antrim and Down. The service in the church at 3 o'clock was taken at a few hours' notice by Mrs. Glynne Davies, of Comber, in the absence, through illness, of Mrs. Munford. The subject of the delightful discourse was "Travellers Along the Road of Life." Tea was

served in the Schoolroom, after which reports and impressions of the annual meetings in London were given by Mrs. Dare Davies, of Moneyrea, district delegate; Miss Fraser, of the Banbridge Branch, and Miss Armstrong, President of the Ulster District. Mrs. Begg, of Larne, proposed a vote of thanks to organist, choir and tea-makers.

Bodel-Mackenzie Benevolent Fund.

The Trustees have issued their Twelfth Annual Report. The Fund is for Spinners in reduced and poor circumstances. The investments, Dec. 31st, 1935, stand at £8,583 10s 1d, augmented by congregational subscriptions—£22 1s 9d. There are at present thirty-five beneficiaries, members of the following congregations:—Ballee, Ballycarry, Ballymoney, Ballyclare, Dunmurry, Downpatrick, Dromore, First Church (Belfast), All Souls' Belfast; Glenarm, Holywood, Killinchy, Moneyrea, Mountpottinger, Newry, Newtownards, Raloo, Templepatrick, and Warrenpoint. Six receive £20 per annum; five receive £15 per annum; twelve receive £10 per annum; twelve receive £8 per annum.

Belfast Domestic Mission.—The Flower Services at the Belfast Domestic Mission were marked by a pleasing ceremony when the Honorary Secretary, Mrs. E. R. Jackson, received on behalf of the Management Committee a handsome Pulpit Bible, the gift of the Sunday School children and teachers. This is the third year that this section of the Mission has shown its appreciation and affection for their Church, having already presented a Hymn Board and a Communion Table. These expressions of devotion to the cause have been received with gratitude by the Management Committee and by the Missioner, Rev. W. Eakin, under whose admirable care all sections of the work are developing splendidly. Summer activities are in full swing and include a rambling society and a swimming club, while a camp for boys is in the air for "Twelfth Week." The Missioner would be grateful for men's garments to distribute, particularly boots and underwear. Parcels would

be collected if a card is sent to 103, Greenore Street, or may be left at 35, Rosemary Street.

* * *

Mountpottinger.—The Annual Floral Services were held on Sunday, June 14th, being conducted throughout by the Minister. Notwithstanding the lateness of the season, there was a very pleasing show of blossom, which had been tastefully arranged by members of the Women's League. The scholars sang special hymns in a manner which reflected much credit not only on themselves, but also on Mr. L. Watters, who had undertaken their training. At the afternoon and evening Services Mrs. John Allen contributed solos, which were much appreciated. Our sympathy is accorded to Mrs. Munford, who, through illness, was absent from the Services, and we sincerely trust she will soon be restored to normal health.—E.R.J.

* * *

Templepatrick—At a meeting of Presbytery, held at Crumlin on 3rd June, a letter was read from the Rev. Alfred Turner, in which he said that he had decided to end his ministry in the congregation of Templepatrick as from 30th June. He therefore requested Presbytery to release him from his appointment to the said ministry and to proceed to the appointment of an assistant and successor. Members of Presbytery endeavoured to persuade Mr. Turner to continue his work for a while, but, while expressing his gratitude for what had been said, he made it clear that the state of his health would not allow him to carry on to his own satisfaction. The Presbytery were, therefore, compelled, though with the greatest reluctance, to accede to Mr. Turner's request, and they appointed the Rev. Wm. McCleery, of Raloo, to preach at Templepatrick on 5th July, and declare the pulpit vacant.

Mr. Turner, who is a native of Bradford, Yorkshire, was educated at the Unitarian Home Missionary College, Manchester, 1882-1886. He was Owens Scholar in 1886. He was minister of Raloo 1888-90, and has been at Templepatrick since 1890. He was Moderator of the Remonstrant Synod of Ulster 1894-95 and 1921-22, and Moderator of the Synod of the Non-Subscribing Presbyterian Church of Ireland, 1918-19 and 1919-20. He edited *The Non-Subscribing Presbyterian* from 1907 to 1921. He has been

Assistant Secretary of the Orphan Society of the Association of Irish Non-Subscribing Presbyterians and Other Free Christians since 1892. He was President of the Missionary Conference in 1916.

The good wishes of countless friends go with him into his retirement after forty-eight years of strenuous, unsparing, conscientious, and successful labour as a preacher, pastor, and minister.



"War in Eighteen Months Unless Miracle Happens."

Mr. A. V. Alexander, M.P., who was First Lord of the Admiralty in 1929-31, speaking at the National Brotherhood diamond jubilee conference in London on June 8th, 1936, said: "Believe me, unless some some miracle happens we are heading straight for war within the next eighteen months. It will be no good shouting about it afterwards. Now is the time by means of our brotherhood and sisterhood to save the world and build a new one."—*Belfast News-Letter*.



Scottish Bishop's blessing, received by Dean Ramsay from Bishop Walker of Edinburgh: "God Almighty bless thee with His Holy Spirit; Guard thee in thy going out and coming in; Keep thee ever in His faith and fear; Free from sin, and safe from danger."

— The Unitarian and — Free Christian Laymen's League.

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